

And what is the second and last act? To gather round his table Davis and Mason—men who glorio

That is his rainbow of hope. It is a noble ideal—
break the law two thousand years ago and question
the law that has lasted nearly four thousand years. You
question Mr. Lincoln about it.

Do you believe, Mr. Abraham Lincoln, that the
law is a sacred thing, and ought to be obeyed?
Yes? Not a bit of it.

You think he should sit on Corcoran's? Never.

You think he should be hanged? No, no, no.

You think he should be considered a citizen? I tell you
frankly, no.

Do you think that the Declaration of Liberty
—"all men are created equal," is intended to be
the political equality of blacks and whites? No, sir.

If this "idea that fills all generous minds as be-
lieving, surely Mr. Lincoln's mind is as not empty
as a barrel," is the cause of the trouble, then I am
glad that our fathers failed to do mount those Ar-
morios, Mr. Seward, and fly to the desert. But you
say that the Declaration of Liberty is the cause of
our trouble, and that we must die in the last days
of our life; and, secondly, notwithstanding this
philosophy of yours, you would like to see the
country making this "Declaration law to live in
the flesh." May I tell you why? Place yourself as
the floor of the Congress, read what you see Mr.
Lincoln say, and then tell me what you would
advise, eat what he carries, send what he can, and
associate with any other who is exasperated of the
country. I will tell you what I can say. I will
tell you, on the other side is Mr. Seward. He believes

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her named, about one hundred and fifty made up of men, women and children. They were captured a few Northern boys, have since removed to this city. We have visited about fifteen families of colored people, and have made are gathered together only from their testimonies.

Of the one hundred and fifty mentioned, two-thirds are tradespeople. The men are carpenters, tailors, shoemakers, painters, bricklayers, plumbers, musicians, laundresses and nurses. We read a long list of certificates from white ladies of Charleston, stating that each of these was an "excellent and faithful servant," and that they were "one of the best families of the North," and certified that the bearer had rendered her through a "long and dangerous sickness," and that she was "well qualified to allow the grade of the recent Palmetto legislation.

Another party bore a certificate of his proficiency in handling from a white gentleman, and was a "very capable married woman, almost white, exhibiting her 'badge,' or, as she facetiously termed it, her 'sassy goate' watch. It was a diamond-shaped plate of copper, an inch square, bearing the inscription:

CHARLESTON,
-N.O.,
1863.
SOUTHERN,
1,234.

This singular piece of jewelry was obtained with a large sum of money, and was from a string. She had worn it for \$2 for it. Her husband had a similar one, called "Porter," for which he gave \$1. The man who had the "sassy goate" watch, and the "sassy goate" badge, and they were fined \$40 for being a party.

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